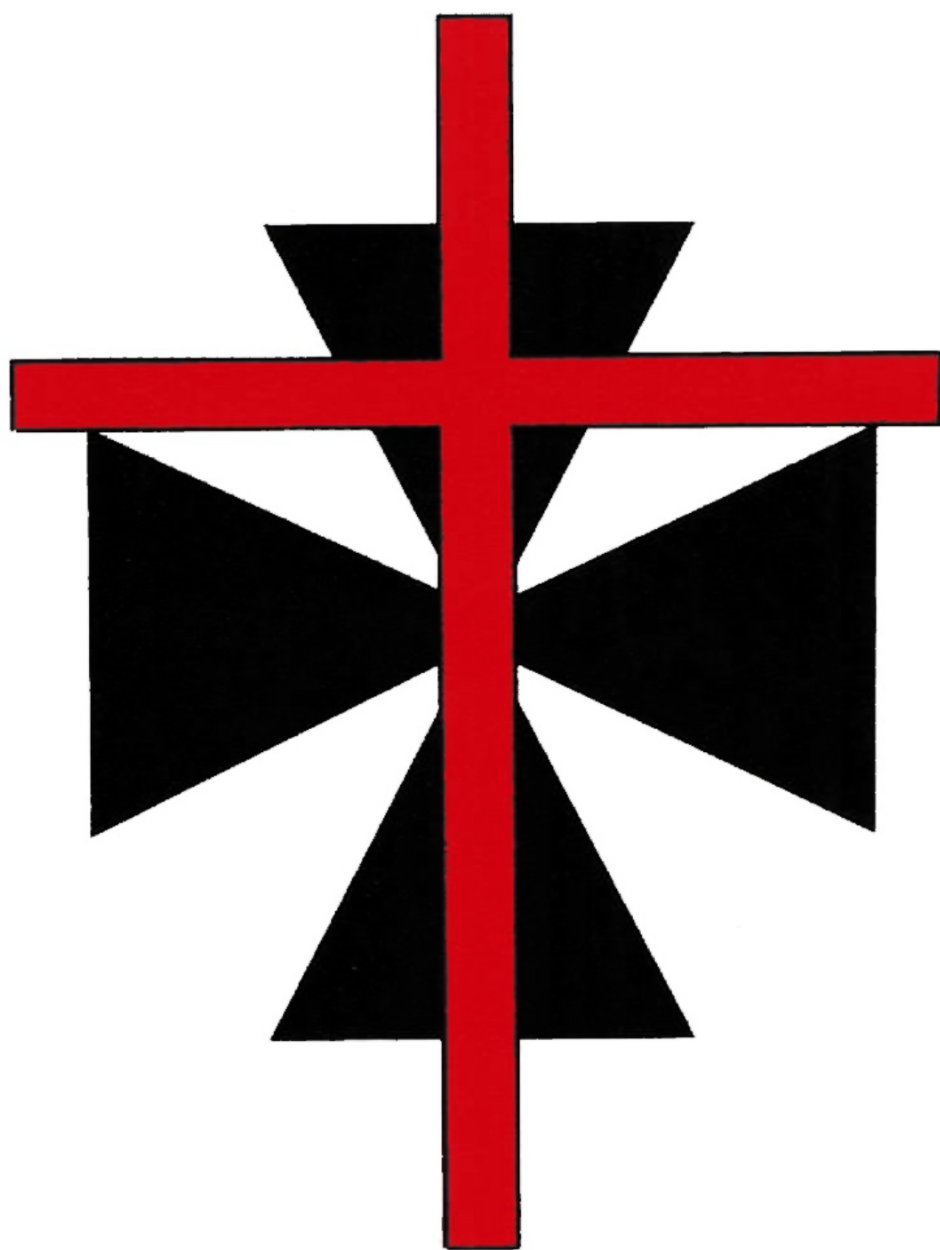


Kurt Eggers

Rome against Reich

A Chapter of German History Around Bismarck



Translated from the Third Reich Original

Rome Against Reich

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The Location

The nave of the church dances on the waves, and the storm lashes the rotten sails. It cracks and crackles inside Timber, and the decrepit ship has more than one leak. Still trying to plug a leak here and there, and it looks like it works. But for how long? The ship would probably have stopped for peaceful times can, but it is no longer able to cope with the storm of the new times. It is difficult for the captain and the officers to see the end of their ship coming, and we have a smiling understanding that they are their Soul sellers like to and emphatically claim that they are seaworthy. We don't even want to talk about the situation in Germany today. The memory of the church political struggles is too good to need freshening up. The worst disputes also have in the evangelical camp showed that the church as a spiritual reserve in and, when it comes down to it, also against State

absolutely wants to persist. It is only a small step from intellectual to political struggle. Here too details should be superfluous. All power, all allies, offers the spiritual power that we with the Church - it does not matter now individual confession to - designate in order to construct a battle of ideas from the daily struggle. Already do the voices of the evil spirits across the border are noticeable, those spirits who wake up the German Spirit rushed to run away, and speak of an alliance. One tries to get the bona fide church people into battle under the pretext that it is about God personally respectively. And so many sheep of the pious flock raise a pitiful bleating because of this or that bell-bell gave a startled cry. The struggle for the German soul will have to be carried out with all determination. It's about the Germans To lead people out of the dichotomy between blood and dissimilar teaching. It's about being straight on the mental Territory to eliminate

the substances of conflict that have cost the blood and souls of countless thousands of Germans. Not by force! For the churches have only capitalized on martyrdom at all times. But through knowledge! By seeing clearly and exploring historical contexts, by the identification of secret cross connections that deliberately want to drive wedges into the people. In times when the life and honor of a people are at stake, any consideration can no longer be taken. Where freedom and honor drive action, the truth must not be concealed. The treacherous activities of certain center districts in Germany are well known. They are only too little known. Facts that resulted in the loss of German territory in the east and west! They are too little known. Sneaked that Erzberger whom the people judged.

Many backgrounds of separatist activities are still waiting to be explored. In Austria Christian cliques are at work to bind and kill

German freedom. Reflection and Collection of freedom-loving and nationally conscious circles on the one hand, condensation of agitation, obscuration of the intellectual fronts, defamation and slander of all species-conscious on the other side. It is no longer about the fight of the spirit, because the spirit has already triumphed over the dark men. It works rather, it is all about power. There, where the dark men cannot rule undisturbed and wire-line, they shout of oppression of freedom. And where they are in power and suppress freedoms speak unctuously of pacification in the name of God! The spirit of Germany calls us to come forward to bear witness to the truth of the nation. We have the legacy of Walther von der Vogelweide, to administer the legacy of Hutten, we have on in her spirit to advance for the freedom of the people. We no longer want a German to be tormented by conscience, whether he is the voice of his blood or the command of any priest

who serves an Asiatic god should obey. We want great German unity, the true community of all German will, feeling and thinking. The fronts of the Church and Christianity are shaken, shot together and melted in the experience of the War. Christians have taken arms against "Christians". Christians have brought "pagans" to kill Christians. Christian world history lost in the funnels off Verdun, in the mud of Flanders, in the steppes of Russia their meaning. The Christian disillusionment was followed by the Volkish awakening. Ask the storm soldiers if they are with a Christian Imagination went into the horror of the material battle. Ask her if you have the courage to keep it up To speak to sacrificers of the cross! Go to the young and old workers, whose longing is louder and stronger than the pulsing and hammering of the Motorcar and asks them if they wanted the sweet consolation of the beyond! Go to the young German people, whose longing for

people and space, for struggle and heroism is awake and is admonishing and asks them whether they wanted to forego the fight of this world for heaven's sake! The voice of blood cried out under the millennial rape of every German that was carried out by agents of a foreign power who pretended that their kingdom was not of this world, but that it was things of this world, especially the most primitive, takes so seriously that no concordat arises that does not include the question of treated money and possessions in a very worldly sense. You have German people at the stake Can bring silence, but not their souls. Stronger than the fanatical hatred of the weak for the strong, stronger than the drooling of decadence bursting with morality has remained the healthy mind of the people, that of the rage of the people On the other side only turned his back in noble contempt, unfortunately sometimes also when a punch was better would have been in place. The

German heart, which undauntedly overcame the horror of black barbarism, is hated by the dark men. Germany has always dared to oppose the cross of humiliation with the sun sign of victory, and therefore began a systematic battle of annihilation of those possessed by the cross against the strong and believers in life of the north.- That is why Germany never wanted to become an empire. That is why people mocked that Germany would always tear yourself to pieces under the wise leadership of Rome! The present book about the Kulturkampf, which the pioneer for a strong, great, warlike Germany, Bismarck, who had to exist, is supposed to show how Rome and also certain circles of an "evangelical center" threadstension to bind the young nation and subdue it before it awakened to freedom. Perhaps the book also contributes to the assertion of certain interested circles that Bismarck was a Christian. Been a

statesman to tell lies. And then may we learn from the past for the present and for the future!

The Early Red of the Young Empire.

The two opponents of Germany and the non-Catholic north, Rome and France, had to experience that Germany's will for freedom, embodied by the uneducated and warlike Prussia, was stronger than that elaborate, Christian system of decomposition and undermining. Germany had always allowed itself to lick the sting, its history is the ups and downs of struggle and victory, from weariness and indulgence and new awakening. How refined it is Rome's "pacification methods" were, some German stood up and tore the mask off the Roman invaders Christian humility down. depending on the impression of this revelation, Rome answered with a banishing beam, put it up a

pyre, implored it to God that he might forgive the cheeky sinner graciously or saw it made an error and went to work more cautiously in the future. As long as there is an organized Christianity, as long as its struggle against the natural order of State and against the blood-given prerequisites of the people. As long as there is a church, there is also a "culture war". As the first Christian sends their Jewish Leaving home, they turned to the slave world and incited them to resist the strong, who Rulers, the healthy. The weakling was made clear that by the grace of God he was a believing Christian be superior to the non-Christian. The temples of the hero cults were attacked, stormed in a mob uprising and started the place of the victory sign is the cross of humiliation as a symbol of the triumph of the weak over the strong. Empires and countries were destroyed from below! But without being able to create a new order! The Church history has tried to match the

genesis of Christianity with the Glorification & Martyrdoms surround. It has been painstakingly tried to conceal the fact that Christianity, as soon as it rises above the city walls of Jerusalem spread, took up the struggle for power in the world. The image of the denier of Bethlehem was after faked at will. For the sake of political power, everything that the people were included in religious proclamation needed. The oriental cults, mysteries, ancient promises and symbols were stolen and the masses led to attack the state of the strong. The Jew Paulus attacked the altar in Athens with wicked courage, the real one Aryan reverence of the Greeks for the eternal divine law to the unknown God was established and he asserted that God is known and revealed in Christ. Read the passages of Pliny, Suetonius, Julian the Apostate: Christianity stood up as a nihilistic slave teaching against the natural order. When the state took countermeasures in defense of its

rights, Christians cried out, feeling themselves to be Martyrs and blamed the state for the Kulturkampf. Don't be misled: Christianity has always claimed totality. As in the Middle Ages When Christianity came to complete domination, it threw away the camouflage of the doctrine of the hereafter and established itself Terror regiment against which the well-known "Russian conditions" are child's play! The blond sons of the north who refused to bow their necks were stoned, burned, tortured, tortured, drowned. Their names have been desecrated, their honor spit on. When they died with the cry of freedom on their lips, it penetrated incited mobs into the abandoned houses and plundered them. Emperors and kings, scholars and freedom fighters were enslaved and murdered by those who proclaimed love. The world empire of the Pope stood there in tremendous splendor and ruled in arbitrariness and cruelty. Obscure priests, spiritual deceivers and holy

voluptuous lusts had their foot on the neck of the world and felt themselves to be mastersthe strong. The underworld had triumphed! And maybe this rule would have lasted until every strong lifewould have perished in the mass of nations. Perhaps the cultural world would have perished in Christian nihilism andBastards would live on the ruins of the ruined empires. Maybe! If it hadn't been for the northwith his ideas, with his fanatical will to freedom and with his determined courage that drives action. That is why papal Rome did not avert its gaze from the north and suppressed any outbreak of freedomcame from there.

When the Nordic people's will for freedom temporarily broke through in Luther, the first attempts at insurrection were made - thestarted long before Widukind - long ago in the bosom of oblivion. Not even marked gravestonesthe place of death, where the martyrs of the Nordic struggle are victims of

the hatred of organized bondage were. But in the heart of the Germanic people lived the memory of freedom and truth, of greatness and power went away and did not let the young people calm down, drove them on again and again, despite the injustice. Right to confess. When Luther died, who fought for the freedom of the gospel and the church, and ultimately the people who longed for freedom from the Gospel and the Church when the Confessio Augustana had forgotten. Was opposed to church fathers when Melancthon had finally defeated the revolting Luther spiritually, immediately deployed Rome to counterattack the north and skillfully exploited the breach. Germany was divided by Rome's resistance, the Protestant church was frozen in an unfortunate and uneducated orthodoxy and no longer had the strength to fight spiritually against the much more experienced Rome. One position after the other was

wrested from the north. Rome knew how to get emperors and kings, and princes. Scholars could win and proceeded according to plan. A church-free Germany could have repulsed the attack by Rome, a united people would be strong enough in itself. But as it was, Germany split up into states and groups and became so weak that it seemed harmless. Prussia was the only country that, due to its poverty, its readiness for war and its willingness to work, on its own, despite the fierce struggle, was regained. Of. Prussia ran out of the renewal of the German Empire. It would lead too far to list the individual phases of the struggle that the Great Elector, the Frederick the Great who led the stone. Suffice it to say that the determination of these German men was greater than the system of gagging. Dostoevsky once called the Germans a protesting nation. If the word is true, it is true mainly by the determined politicians of the German north, who had the

almost disintegrated German south and the West sought to snatch the dark forces out of the hand. Bismarck tried to re-establish German unity during the struggle and met the bitter resistance of the German lands influenced by Rome. He, who is so often called a Christian, had no choice but to take up arms, that has always been the case. Habsburg Austria, hearing from Rome, had to be removed from the German Confederation like a festering ulcer from the otherwise healthy body. Rome tried to compensate for this defeat by launching a war against the heretical German north. It was hoped that the predominantly Catholic southern German states would then seize the opportunity to stab in the backs of hated Prussians. The agitation from Rome against Prussia and the pure north was unfolded and can still be felt today. And the seedlings of Rome understood to stir up the fire of hatred. When the German National Assembly met after the

revolutionary years of 1848, Rome used every means to bring in germs of decomposition. The German people seemed already around the fruits of 1813 to be cheated on. The Vatican's policy was to create a Greater Germany under the leadership of Habsburgs should. The thought of the future Greater Germany was so inspiring that many Germans forgot that this future Germany would be Catholic! The opponents of the large Germans, the so-called "small Germans", who in Prussia are the heartland of the to be established Reiches and aiming at a political elimination of the Habsburgs did not have an easy time of it. That Catholic action wanted to take control of Germany's leadership stems from the whole attitude of von August Reichensperger, who was sent to her before, who openly opposed the in the Frankfurt parliament the Prussians agitated. (See L. v., Pastor: A. Reichensperger.) The plan already appeared

here, Prussia and the Eliminate the north and establish a southern German Catholic federation. A plan that continues until the youngest Presence has been sustained by Catholic Action. Politics and religion have those Roman ones Christians can never separate, precisely because their Christianity contains the worldly claim to power. Here in the Frankfurt Parliament, the idea of a Catholic party arose, as it later realized in the center has been. The later Bishop of Mainz v. Ketteler, at that time still pastor of Hobsten, openly demanded that Union of the Catholic South Germans against the Protestant North Germans.

The fact that Frankfurt is not yet about to found the Catholic party is due in part to Kleindeutsch employed Catholic General von Radowitz, whom Bismarck, however, never valued and whom he loved from the bottom of his heart distrusted (cf. Bismarck, thoughts and memories, vol. I, 83.) Even then there

were Catholics who opposed Rome's cultural
influence tried. But they are all pressed
against the wall and as traitors to the
Christian and Catholic idea has been viewed!
The Roman people knew how to use the
press skilfully, and their organ, the "Historisch-
Politischen Blätter", won more and more
influence and became the mouthpiece of
those who were hostile to the state and
dissatisfied. What Prussians do too liked, the
"Historisch-Politischen Blätter" condemned it
in the ground and he was carefully stirred up
and hatred underpinned. These sheets soon
became notorious as "yellow notebooks",
until they were banned on November 16,
1856 in Prussia tried to render harmless. Even
then, political Catholicism knew how to
connect with enemies of Prussia in the
Protestant camp: a front connected southern
German Catholics and Evangelical
Hanoverians. It was a matter of course that
the really leading men of intellectual Germany

should unconditionally join the Prussian north known. Heinrich von Sybel was also attacked because of his anti-Rome sentiments and, like Heinrich von Treitschke, who had the courage to slander Catholic Christianity with spiritual bondage equate. In his writing *Jun des Staat und Einheitsstaat* "Treitschke says bluntly and with the dark mental opinion of pleasing coarseness. After a few insignificant preliminary tests, the "German National Association" was founded in 1859, which is responsible for the represented the goals of the north free of Rome. Rudolf von Bennigsen became the head of the association. Immediately the pack fell. Obscure men about this club and suspected it according to the old method as a culture warrior. Bishop v. Ketteler became the spiritual head of the Catholic action. The threads that lead to Rome and the anti-German abroad became more numerous, and all kinds of support that came from there became more generous, the

more it was recognized that the German north was about to put its stamp on the coming Germany to push open. The Roman side set up the "German Reform Association" as the head against the national association, which is now commercially sought to sabotage the goals of the national association. Even then, political Catholicism understood perfectly, its more than reactionary goals behind one to hide alleged political liberalism. The word "reform" alone tried to do that to win liberalist bourgeoisie. With a clear understanding that the misfortunes of Germany so often proceeded from papal Rome, or at least at least was inspired by there, Prussia supported the freedom struggle against the Kingdom of Italy founded in 1861 the Pope in Rome and his Papal States. The attempt was made to meet the eternal opponent in the House of Habsburg had its outpost in Germany. And when Bismarck drove the Habsburgs from

their supremacy, he performed Italy help him. It is known that to this day certain Catholic circles oppose their agitation Bismarck mainly justified with his action against Habsburg. The Catholic influenced Historians would like the north German Bismarck to be responsible for all the setbacks after 1871 do. In fact, Bismarck was too much of a nationalist in today's sense of the word to be an Austrian who listened to Rome Ruling house at the top of the German nation could have seen. For him, Habsburg was with his of Rome governed policy of cancer damage in Germany. Rome did not shy away from German people with denominational To fulfill hatred so that they did not shrink from treason. They tried to establish an anti-Prussian alliance To get Austria, southern Germany and possibly France on their feet. . The denominational hatred of Rome went so far that an attempt was made in all seriousness at the beginning of the Franco-

German war, the southern German states to get them to side with France. In this context it is interesting to know that certain ultramontane circles are consciously French wars rushed to achieve their goals. Rome has always known how to unleash wars and thereby to certain Catholic-ruled states serve. Rome has a certain plan according to which it wants to divide the world. It doesn't just operate with terms such as faith or God or church, but also skillfully distributes orders, honors and crowns. Rome knows about the human weaknesses of the rulers and rulers whom it wants to win over. Rome allies itself therefore thoroughly planned today with so-called conservative circles and tomorrow with nihilistic circles. Whether God or Hell, if it only serves Rome! Even when the German Empire was founded in Versailles, Rome did not give up hope and tried until finally, to prevent Bavaria from taking the oath of allegiance to the new Reich. A number of

battles took place in the defeated in the first stage of the struggle for the empire, most of them were still defeats for Rome this time.

After this During the Reformation the Holy Roman Empire of the German Nation had collapsed, Rome followed suit with this old motto "divide et impera" and pursued a ruthless policy of dismemberment in Germany.

The Counter-Reformation bought back royal houses that had become Protestant and changed them in a century Map of Germany essential. Everywhere were through Rome in the newly created free Germany Germ cells emerged in the form of small territories. It

almost seemed as if the Catholic action had triumphed and Germany would revert to Rome than all of them Despite the

calculations, a national awakening went through Germany that young and old took up arms and went to the Freedom fight

armored. It seems as if at the last moment the spirit of the north always shames Rome's

plans. The young kingdom arose, and the spirit of the north did not allow the germ cells to form the body of the nation. Poisoned in the beginning.

The Shackles of the Mind

Rome is only progressive if it means political progress, an advantage in the question of power can attain. Otherwise, in the interest of its rule, it has always strived for it most painstakingly, yes, no changes in the worldview, as recorded in the Bible. All the revolutionary discoveries were made by the Roman ones. The church was an enemy, and new ideas were pursued in the interests of the "holiness of Christianity". If it were up to Rome, the worldview of the Middle Ages would be forcibly returned overnight.

That means: not technically, but ideologically! In technical matters Rome leaves room for the play of thoughts and spirits. It's too wise

to throttle here. But ideologically it defends itself against innovations. It's conservative by calculation. Because Rome just lives on the dependence of simple minds, and every knowledge outside the dogma of the church becomes power. Rome's dangerous. The natural sciences as well as the human sciences bring a natural consequence. Shattering of the primitive belief in the personal God, the divine mediator Jesus, the risen one. Virginity of Mary, the saints and helpers in need, the ordination, the metamorphosis in the Lord's Supper, the exclusivity of baptism, in short a shaking of faith in everything on which the church bases its power. What is dangerous to this power is condemned, what is useful to it is sanctified. Whether it's the world collapsing is a question Rome doesn't care. The broader the research becomes, the more fanatical and uncompromising papalism fights. It is. It is very interesting to note that just at the

moment when the Enlightenment was celebrating its triumphs, the bull..Ineffabilis Deus "of December 10th, 1854 declared the fact of the immaculate conception of Mary as dogma!the more Rome lost spiritual ground, the more it began to rely on the Jesuits and their obscure morals.And the more Jesuitism gained ground, the more intolerant it became of all spiritual development.And no sooner was this bull thrown into the world than the Roman advance against all modernityCultural life followed.Step by step, Rome went back to the seemingly impregnable fortress of Scholasticism and Thomism. TheseThe fortress is so difficult to access because the belief in letters, frozen in megalomania, is part of itcompassionate smile over the mind. The fine weapons of the spirit are ineffective in such cases! The condemnation list appeared on December 8, 1864"Syllabus", in which they are generally settled with modern times and in which they in almost all their

utterances and Apparitions is cursed. Significantly, socialism is also condemned in Syllabus, which, decades later, was condemned by Roman Sendlinge by no means prevented them from forming brotherhoods with clandestine socialism, wherever it mattered, the spiritto displace the north. The elaborate of the syllabus was not the work of any secondary authority, as it is here and as it was claimed by educated Catholics who were ashamed of the stubbornness of their church, but rather one Creation of the Pope himself. It should be interesting to know who the Pope said he was at that time. On June 16, 1867, the Pope declared: "God has set me up to guide and enlighten society in order to lead it to the knowledge of evil and power and openly designate the remedy for it. In order to fulfill this obligation, I had one a few years ago Explanation of what your memory is still present, Syllabus, only published. I confirm

this statement in your presence, from now on it shall be the guideline for all your teaching. The declaration that I published should be the pillar of light. "(See Sägemüller (Schanz), "Syllabus".) This is where the Pope's claim to be the spiritual leader of the world, of society, begins. This is the total Rome's claim in modern times. And this claim is the challenge to the spirit of the north, which the Proclaimed the idea of freedom. In Russia, France and Italy, the publication of the syllabus was immediately banned due to political concerns. However, we do know what it is like with such prohibitions in practice. Indeed, a tremendous one came Tension and excitement in the countries. The people were systematically involved in the conflict between Rome and the nation, brought between faith and spirit. From this dichotomy, Rome builds palaces for itself even in the poorest of times! Bismarck was convinced that the implementation of the syllabus

would have to shake all worldly violence. And in this conviction he was absolutely right, because Roman Christianity was actually about getting through a quick chaos to eliminate the coming order because the coming order is in its plan had no place for the Roman world spirit! It is characteristic again that Rome was hastily at hand to twist and clarify the meaning of the syllabus without but to take back even a word from him. Bishop Ketteler stood there with the expression of an honest man and protested that the Pope only condemned that a system of lies that calls itself progress in order to fight against any moral progress that is liberalism call to hinder the freedom of the good and to promote the freedom of evil, which civilization calls itself, to the to undo the Christian religion and to bring us back to all the horrors of paganism! (See v. Ketteler: Germany after the war of 1866, p. 145). It is very interesting to see how it was

back then with the Term "atrocities of
paganism - operated! At all times Rome has
led the paganism as a fright of children, in
order to scare the Indian souls into fear of
hell and devil. And about the ominous For the
sake of "salvation of the soul" some weak
people actually renounce freedom and true
faith and give themselves up to solitary church!
That the greatest and meanest atrocities
were not in the times of noble paganism, but
were perpetrated in the most Christian Middle
Ages, is painstakingly concealed, because
the history of the Church is anything but
the true history of peoples. Quite a number of
devout Catholics who rejected the Jesuit
compulsion to be stupid got
serious Conscience conflicts with the
syllabus; but the church attached less
importance to this group because it had to
fear that if someone were to seriously
contemplate the way of the Church, one day
he would have to turn his back on it. Rome

was smart enough to hold back in the ensuing battle over the syllabus and its creatures. Leave the interpretation and twisting of individual sentences. An addition was promised, but even thought not about giving an evasive or mitigating explanation, even in the slightest. What Rome once said, don't take it back. It will never change from the path that has been taken

World domination willingly give way even one step, because that would give up on itself.

You have to get this. Keeping the fact in mind is to understand the tactics of Rome. The first advance towards unconditional rule of the soul was done. The Vatican had triumphed insofar as the governments of European countries did not promptly respond to this declaration of war with retaliatory measures. Retaliatory measures would be, for example, the expulsion of the Roman emissaries from the countries that keep teachers away from Rome from schools,

universities, political and economic offices, but especially from the army. But one generally saw the Roman in that liberal period Christianity for a matter of faith and that as a private matter, so it was believed with consideration having to refrain from harsh gripping on the rights of personality. Thus Rome was able to maintain its influence through the personal reservations of certain circles of the people and through them Fanatization of supposedly religious instincts also increases. Pius IX After a brief strategic pause, he immediately took a step further, announcing that it should be done with consideration on the badly shaken situation of the church and in general because of the general disruption of the bourgeoisie Society will do everything to restore morals, to strengthen belief and in general Preservation, contribute to the general peace! Such pronouncements read at first harmless if one does not consider that, for

example, "restoration of morals" means nothing else than the rule of the Catholic moral law and thus exclusive Priestly rule in matters of private and public life.

"Attachment of faith" means something like exclusive rule of Catholic teaching! The Dollfuss-Schuschnigg-Austria, in which almost all educational opportunities are in the hands of the Priests were given. There were still a large number of people of good faith in Germany who thought the Pope was could not possibly come in a modern age with such medieval claims. Their eyes only opened when the "Civiltà cattolica", the official journal of the Pope, announced that the council was just in session would define the syllabus and the doctrine of infallibility. Now it was seen that the pope's claim to total power was, first of all, a fact in the field of the spirit. With what arrogance and arrogance the Pope invited to the council and what was said about him

from the beginning had to expect, emerges from a bull dated June 29, 1868. It says in it: "It is known to everyone and it is clear from what a terrible storm is currently shaking the Church and by how many and what great evils bourgeois society is depressed. Because of the most violent enemies of God and of men will be the Catholic Church and its saving doctrine and venerable Everything that is holy becomes a form of how the highest authority of this apostolic see is attacked and trampled underfoot despised, the church property plundered, bishops, the most respected clergymen and catholic-minded become Men tormented in every way, the religious orders disregarded, plus ungodly steps of every kind and plague-like newspapers with diverse, highly pernicious sectarianism spread everywhere, and the lesson the unhappy youth withdrawn from the clergy almost everywhere, and what is worse, in not a few Places to hand over to the

teachers in wickedness and in error. For the reasons given, have we believe the time has come for a general council, as we have long since wished, everyone Our venerable brethren, the bishops of the whole Catholic world, who take part in ours Pastoral carers are called to gather. "Here already shows the mastery of Rome to defame opponents in the meanest way, them as the expulsion of the To represent humanity and to speak with a pious glance of the unfortunate youth! There are no worse consequences of mendacity, because the unbiased reader must involuntarily see the picture as if wherever the arm of Rome does not reach, meanness, crime and vice rule. A people who are committed to Confesses freedom and suspects the ways of Rome, is rejected and condemned according to the Roman reading, while one which, for example, does racial disgrace and degenerates politically, ethically and morally, a tool in the eyes of Rome God's will.

Provided that it does what Rome commands!
A particular impertinence lies in the fact that,
in contrast to the German-conscious
statesmen, their demPeople responsible
attitude will be dragged in the dirt, the Roman
incitement apostles as martyrs who are
tortured for the sake of their faith!

One only has to visualize how those Roman
emissaries from the pulpits and cathedrals
against everything People who were free from
Rome and those who were conscious of the
people took to the field as they thought of
undermining the state, as they provoked
and Sow discord until the almost overly
tolerant state intervened! Decades later
Romlings dared to regret that there were no
more pyres in Germany! Under the black guise
of their faith, the dark men dare to this day,
that Germanic feeling of freedom, German
thinking and Nordic action with the most
hateful expressions describe. And when
German people are outraged and dare to

defend the honor of the nation, they
answerOutrageous with index and spell and
scream of rape on their part. There is no
measure on earth with whichRoman shame
can be measured. On February 6, 1869 it was
written in black and white in the "Civiltà
cattolica"to read,that the Catholics receive
with joy the proclamation of the papal
infallibility through the councilwould!There
were a number of discerning Catholics who
opposed and proposed this outrage of
common sensewarned of the consequences
of such a servitude of the spirit and the truth,
the sense of responsibility and theinevitably
had to have honesty. The Munich university
theologian Döllinger wrote the book "The
Popeand the council "and warned as a
Catholic Christian. The Bavarian Minister
Prince von Hohenlohe left as a
GermanStatesman of the Catholic faith
issued a circular in which he was urgent
before the declaration of theInfallibility

warned. This declaration extends far beyond the purely religious area and is of a highly political nature, since with this the power of the popes over all princes and peoples, including those separated from the Catholic Church, be decided in worldly matters and raised to a belief! Hohenlohe also took against Syllabus Position, as the articles of the syllabus against several important axioms of state life, as is the case with all. It was a Catholic who spoke in this way. The excitement especially of the German states, which rightly feel offended by the presumptuous actions of the Vatican had to, was so great that action against the Pope seemed indispensable. Perhaps it would have been before the official declaration of impropriety with a wave of the hand the "Roman question" can be eliminated, if - Austria would not have been! Even then, Austria was Rome's special tool in Germany, in a sense the bailiff of the Roman

tribunal. As especially the southern German states with predominantly Catholic population, for reasons of state, an all-German action against the Roman Presumption planned, Habsburg sabotaged this project. The Roman Count Beust dispatched it on May 15, 1869 it is impossible to take preventive measures against Rome because it is not yet known how the matter will play out and whether there is any danger at all. In addition, one hopes confidently that there is enough level-headed and there are insightful prelates who would not allow a threat to peace and security! Here the well-known Roman tactic of closing the situation in a crucial situation proved its worth once again play down. This tactic has already led to wars which have become all the more pernicious the more harmless the situation was put down beforehand! The situation remained unresolved due to the torpedoing of the German resistance plans by

Austria. In oneThe Prussian envoy to the
papal chair, Count von Arnim, wrote to
Bismarck on May 14, 1869,the proposal to
require the admission of representatives of
the individual governments to the Council, as
it is withThis council is not only concerned
with religious matters, but on the contrary,
matters of the most important
importancepolitical significance in which the
governments would have the strongest
interest.Bismarck rejected Arnim's proposal
and laid out his position in the memorable
telegram of May 26thArnim down. There
Bismarck explains:"I can hardly doubt that
Rome has the claim of Protestant, that is,
heretical governments - and as suchin Rome
one will always look at Prussia and the
majority of the German governments - not on
representationwill recognize. But the
governments would only make a demand that
cannot be enforcedput them in a curious
position, but certainly not give their protest

any greater strength ...Protesting is always an ungrateful effort and only has meaning when it is within the power of theProtesters lie to prevent what he is protesting against ...For Prussia there is only one constitutionally and politically standpoint, that of the full freedom of the churchecclesiastical matters and the resolute defense against any encroachment on the state territory. "This telegram from Bismarck shows the only possible attitude of the state: a German state expressly rejects itstarting political negotiations with the Papal States. In the field of faith, ie that of The state is tolerant of political deeds of faith and the practice of faith, but it defends with all vigorand by all means his total claim to the members of the state in all political questions. Right now wherelf a supranational power seeks to intervene in the political fortunes of the nation, it is hit by the armed arm of thevigilant state.Of course, Bismarck was not a prophet to foresee that Rome

would have freedom in ecclesiastical matters had to be synonymous with total spiritual domination. Only later did Bismarck see that Rome was always from Oppression speaks when it doesn't have all the power. Bismarck, who was in every way hereditary by the Vatican, tried everything to find a peaceful settlement of the To reach conflict materials. He was not interested in a religious war. He was too good a German not to be into respect every religious conviction most generously. On August 11, 1869, he wrote to Hohenlohe that In any case, a peaceful understanding should be sought. On September 6, 1869, the "Pastoral letter of the German bishops gathered in Fulda" was published. It was the typical one Mediation attempt. On the one hand, the bishops wanted the bad impression that the council had already made before made his meeting by the numerous rumors swirling around, blurred, on the other hand they wanted to give

the council well-intentioned advice not to go too far. The pastoral letter with its numerous assurances, the loyalty to the state and science had to. As a result, the governments let the bishops of their countries go to the council with the best of wishes. Hope "that a happy and peaceful agreement would now be reached. The only country that did not trust peace was Russia. Without further ado it forbade its bishops to leave the Council. The Prussian Minister of Education v. Mühler even wrote one to the Archbishop of Cologne on October 10, 1869, a very warm letter in which he expressly expresses his government's confidence in the Prussian bishop and spoke of the hope that the bishops outside their home country would always be aware of their rights and duties and that Prussians would remain conscious! The council was opened on December 8, 1869. At first there was a certain opposition made up of German, Austrian and also French bishops

composed, in principle against the Roman beginning. Now the internal struggle began. On January 3, 1870, 369 members of the council submitted a joint submission, i.e. the vast majority of them Catholic dignitaries, the so-called "infallibility petition", in the short and sweet to the proclamation of the Pope's infallibility was asked. At the end of January came the very weak counter-attack of the minority, who now asked the Pope in a petition from the To foresee a declaration of infallibility. This petition was filed in Rome just as quickly as the protests some governments. Rome knows how to smile gently at every harmless advance and - to be silent! Since so far Council decisions had to be passed unanimously, it was stipulated that majority decisions would suffice in the future should. That was on February 20, 1870. Eight days later the manly leader of the French Catholics, Count Montalembert, protested. It was all vain. On March 6, the

definition of infallibility was presented:"... So we teach with the consent of the holy council and define it as a dogma of faith that kralt desDivine assistance from the Roman Pope, from whom in the person of Saint Peter also from our LordJesus Christ said: I have prayed for you that your faith will not waver! if he in practice of the office ashighest teacher of all Christians with his authority defines what is in matters of faith and morality of thewhole church, cannot be wrong ... "Now it became clear even to the most gullible that Rome was well on the way to accomplishing its political projectwin.

The protests became more stormy and numerous: on April 4, France took steps; on April 23, Prussia took actionhis contradiction. On May 8th, some bishops even protested against the immediate consultation of theInfallibility.Rome pushed aside all objections and pushed for a vote, which took place on July 13th.A number of dignitaries

had already left in prudent calculations before the vote. Her step was on that on the one hand a skilful bow to the government of the homeland, on the other hand he could do the Roman Aiming no longer hurts after a simple majority was enough to pass a decision. At the time of the vote there were a total of 601 prelates. Of these, 451 gave their placet, 62 said placet juxta modum and 88 stood against the offensive of Jesuit Rome with their Non Placet. With this the dogma of infallibility had become a fact, and with it unscrupulous Jesuitism had its goal within reach of the church and was now able to attack the cultural world after the objectives and the gathering pass over. The minority bishops made another statement and left Rome. On July 18, 1870, the Christian flock was cheered by loyal bellhammers from all over the world. Countries had been driven to Rome to provide the necessary background to this earth-shattering

event, proclaimed the infallibility of the Pope." By faithfully clinging to the transference handed down from the beginning of the Christian faith, We teach, with the consent of St. Council, for the glory of God Our Savior, for the exaltation of the Catholic Religion and for the salvation of the Christian peoples, and declare as a doctrine that is worshiped by God: that Roman Pope when he speaks from his chair (ex cathedra), that is, when he is in the exercise of his office as Shepherd and teacher of all Christians, by virtue of his highest apostolic power, one of the entire Church doctrine to be retained, concerning faith or morals, decides, by virtue of the divine, from St. Peter Him of promised assistance has his infallibility, with which the divine Redeemer unites his Church in decision-making wanted to be endowed with doctrine concerning faith or morals and that therefore such decisions of the Roman Pope by himself, but not only with the consent of

the clergy, are immutable. But onewhatever God forbid, should dare to contradict our decision, let him be under the spell. "On September 20th, Italian troops occupied Rome, preparing the Pope for secular ruleEnd, as far as this rule extended to the Papal States. The council was adjourned indefinitely! The But infallibility had become dogma!

The Fight Against Germany

Meanwhile the war between Germany and France had broken out.As a responsible statesman, Bismarck immediately put the Roman affair aside to free his handsto get for the armed struggle of the nation. As he wrote to Arnim in a telegram, "theInfallibility instantly without interest. "Of course, however, Bismarck had absolutely no idea of theTo put up with provocation by Rome, he was too good a German to not take an insulta

countermeasure would have answered. He expressly assured the Grand Duke of Baden that he would go after Ending the war against "infallibility" would proceed. (See Emperor Friedrich's diary. Germans Rundschau LVII (1888) 16.) Bismarck kept the truce while outside the German troops for the nation's honor against France fought. And while in the field Protestant and Catholic soldiers forgot their denominations and all of them Germans who fought and died for their people, who are independent of all denominations, rummaged around Obscure men inside the empire, trying to reach a political agreement through quickly sown confessional To prevent distrust. The same bishops who just a year earlier gave their warning voice against the presumption of the Jesuit Had risen papacy, now in August 1870 submitted in a resolution of their Fulda Bishops' Conference the power of the Pope and the Council of Is. Only a few Catholic university professors of theology presented

themselves

against the Pope and were man enough to draw the necessary conclusions for their conviction, they were Men like Döllinger, Reinkens, Schulte and others. This opposition was initially almost insignificant in its effects, since the Catholic masses withdid not submit theological questions and had no connection with the theologians. The crowds went into that Churches and stood in front of the pulpits - but the pulpits were occupied by ultra-Roman priests! So it happened that in For a short time the Catholic church people were fanatical about the Pope's claim to infallibility, because the state was too generous to supervise the pulpits. And Rome was unscrupulous enough this To take advantage of generosity as much as possible. On August 25th, the faithful professors met in Nuremberg around the people of Fulda, who was meeting on August 30th To forestall the conference of bishops. In Nuremberg,

Döllinger read an appeal that was in the interests of Christianity against ultramontane activities judged and advocated calling an uninfluenced council on this side of the Alps. Made this manly confession Some of the undecided professors are even more anxious than they were before, so that a decision has yet to be made could not be caught. Some gentlemen still needed time for "careful consideration". This opportunity used Rome skillfully to reach the Nuremberg confessors via the detour of easily procured indiscretion and defame them before Nuremberg even made the slightest advance. He understood cleverly Vatican to unleash a storm of indignation against the "Yerräter" of Nuremberg in the press that belongs to him, and that to warn Catholic church people against the "apostates". The Nuremberg action was through Rome's gambit fizzled out before it had even begun. The "Old Catholics", as the loyal to the state, alienated Catholics

now called themselves, were condemned to
to remain a small circle of suspects and
slanders. In these fights and the resulting
ultramontane agitation, one must always bear
in mind that Germany had to fight for its
existence and its future with the weapon. The
baiting brought Rome what it was Strived for:
In the Prussian state elections on November
9 and 16, 1870, 60 were
ultramontane Members elected i A strong
wedge had been driven into the heartland of
the nascent German Reich! The first
complications of a more serious nature were
brought about by the actions of the
Archbishop of Cologne. This Archbishop
wanted to force the Bonn professors of
Catholic theology to submit a submission
reverse to sign the doctrine of infallibility. It is
well known that university professors are civil
servants who are on oath to the States stand.
At the instigation of the Ultramontanes, this
oath was to be broken by a special oath on

the Pope become! Some professors refused to play this double game and became "a sacris" suspended "and no Catholic student was allowed to hear their lectures! That meant nothing more than disrespect! Of course, the state had to stand behind the professors loyal to the state and defend itself against that of Rome out of attempts to break up the loyal followers. Even with the best will in the world, it could not be expected that on the one hand the costly theological faculties maintained and on the other hand had to see how the attempt was made to open these faculties to make herds of public hostility. It was also only in the interests of the state, the Old Catholics, who also partly out of loyalty to the state refused the supremacy of Rome to take protection against the defamation attempts. The ultramontanes were extremely angry that the Prussian state was not at their will and they not exterminating Old Catholics, yes, that even the state supported the new

trend to some extent. This is not the place to talk about the history of Old Catholicism, only this much should be said: that Old Catholicism lacked the necessary response because it was unable to gain a foothold in the people through the agitation of Rome and had to be limited to a certain group of "educated" people. A man like Döllinger did not join the Old Catholic Church, which was later constituted, and died lonely in the excommunication. Old Catholicism never became a powerful organization because of the inevitable internal compromise and had no blood. That is why Bismarck had no deeper interests either. Already at the first skirmish between state and church it turned out that Rome was in the young center party had created a fanatical following. You have to leave it to the center: it has always known how to plan for the long term and its operations skillfully and often carried out unnoticed. On March 21, 1871, the

elections for the first German Reichstag were announced, and here Rome offered all its strength in order to show the state in the first assault run what powers it had, in the hope of the state would allow himself to be compelled to give in to Rome by the large number of deputies. The first elections were a question of prestige as to whether Rome still had significant assets in the new Germany. As an attacker, Rome had an advantage because it was able to disguise itself skillfully and carry out purposeful propaganda. The State had significantly underestimated the thrust of Rome. Above all, the non-Catholic people knew little of the looming danger and was, as a result of the ideological failure, the completely indifferent Protestant Church not at all prepared for a fight. The center had cleverly managed to design its official program in a completely neutral way. The program seemed harmless to the uninitiated when he read: program the faction of the

center
Justitia fundamentum regnorum
The center parliamentary group of the German Reichstag has established the following principles for its activities:

1. The basic character of the empire as a federal state is to be preserved, in accordance with the efforts aimed at
Aiming at changing the mercantile character of leaving the empire, counteracted and by self-determination and self-activity of the individual states in all internal affairs are no more sacrificed than that
Interest of the whole it inevitably demands.
2. The moral and material well-being of all classes is to be promoted as far as possible. For civil and Religious freedom of all members of the empire is the constitutional establishment of guarantees to strive for and in particular to protect the right of religious societies against interference by legislation.
3. The parliamentary group negotiates and decides on all in the Reichstag for deliberation according to these

principles coming items, without incidentally being denied to the individual members of the parliamentary group, in the Reichstag to cast their vote deviating from the group decision. Berlin, in the spring of 1871. The board of the parliamentary group of the center: v. Savigny. Dr. Windthorst (Meppen). v. Mallinckrodt. Probst. Reichensperger (Olpe). Prince Karl of Loewenstein-Freytag. It is not the place here to examine the center program for its camouflage. It is just meant to point out that the center has been expressly committed to the division of Germany from the beginning. It looked in the confusion of the confederation with its multiple possibilities of intrusion the best prerequisite for the politics of the playing off against each other. Bismarck's attempt to create a strong northern Germany and, if possible, a connection or even an opening up to reach all German states in a unified Germany was fought from the beginning by

center circles. Until the very recent past, Rome was the leader in all secessionist movements in the east, west and south of the Richly posed. The allegedly monarchical conservative Center Party was indifferent to whether or not they took the help of one Catholic princes or an atheist socialist. Rome was also smart enough not to directly promote an affiliation with a country outside Germany, but to open up Restrict the creation of so-called "free" states. The very flexible term of free religious practice was used to denote the possibility of propaganda and rebellion to create against the state. Rome has always understood it well that the state is solely to blame in dispute to push. Above all, however, the center has always pursued its policy with the aim of closing the German norths mashed and possibly, after being completely weakened, returned him mentally to Rome. The Bishop von Ketteler has indeed in his work "The center faction at

the first German Reichstag" (2.Edition, Mainz 1872) flatly denied that the Center Party was pursuing explicitly Catholic goals. He has but was not able to prove the contrary. The collapse of Germany in the Versailles dictation of 1919 is as bad a chapter of Roman will to annihilate that it is more careless of the numerous documentary evidence. Clerical officials no longer needed outbursts of emotion. The center has been an avant-garde des Vatican fought by all means to make Germany a Catholic domain. From the beginning, the center knew how to make itself the head of all enemies of the state and discontented people. From the first day of the center's existence, the "Germania" was its official organ, which with presumptuous and inflammatory statements rebelled against the Bismarck government. When Bismarck fought for a German Empire in Versailles in 1871, they tried until the last moment to sabotage clerical and anti-Prussian circles

using all possible means or at least to reduce the power of the emperor to a minimum. Unfortunately, Bismarck found that good-natured and harmless Kaiser Wilhelm I did not receive the desired support. The Kaiser believed that the opposites would blur over time and had no understanding that the time was Rome's best weapon. After almost fifty years of existence of the Empire led to the elimination of the Protestant ruling house. The fate of the Hohenzollern should force every ruler who is not linked to Rome to the greatest caution and the most intense attention, because even a compromise with Rome is fatal for a non-Catholic state. Bismarck was not for a moment in the dark that the center of the vanguard of the Catholic action was. How the center interpreted its political mission goes from the address of Catholic delegates to Kaiser Wilhelm in Versailles to restore the papal state and the secular sovereignty of the

Pope ". In This address of February 18, 1871 says: "Most gracious sir. For the papacy there is no other independence than sovereignty. Only in it is its own Would be completely secured. A dethroned Pope is always a captured or exiled Pope. What no power can be indifferent would have to follow. The freedom of conscience of Catholics, from the sovereign freedom of the Pope Worn at last, would be enslaved, with the fatal violation of their rights, every authority in its foundation shocked. ... May the new day of peace bring about the necessary establishment of the secular rule of the Roman See bring ... "Here Rome played its main trump card in a very undisguised form. the incitement of the Catholic believer Part of the people and thus the undermining of the empire. In any case, the center asked nothing more and nothing less than that the newly established German Reich, if necessary, armed itself for the restoration of the Should

use the Papal States! One must bear in mind that Italy, with whom the empire would have started war, after all, was the ally of Prussia! The open war campaign of the ultramontane circles, for which the blood of German soldiers is just good, begins here is enough to achieve any goals that are beyond the German perspective. One was up Roman side brazen enough to allow the emperor to choose between carrying out the orders of Rome or between the possibility of being rejected by the Catholics in Germany as head of the Germans and opposed to become! A regent who would have been a little more self-confident and energetic than Wilhelm I would have here by all means take action and exterminate the ultramontane decomposition germ. In the second volume of his memoirs, Bismarck explains that if the German government were to take sides with the Pope would naturally have upset national circles in Italy and of course considers it

more than doubtful whether the Pope, for his part, as a thank you for Germany's involvement, the internal political causes caused by the center would have eliminated tensions in the empire. Above all, Bismarck saw the danger and shame that must lie in it, and that it aided Roman interests to provide opening credits. In the 2nd volume of his memoirs he says:

"In denominational relationships I have at all times been tolerant up to the limits that the necessity of coexistence of different denominations in the same state organism meets the demands of everyone. Special belief draws. The therapeutic treatment of the Catholic Church in a secular state is however made more difficult by the fact that the Catholic clergy, if they want to fully fulfill their theological profession, has to do this. ecclesiastical territory also has the right to participate in secular rule, among ecclesiastical ones. Forms is a political

institution, and transfers to its co-workers their own conviction that their freedom is in Their rule consists in the fact that wherever they do not rule the church is entitled to deal with persecution of the Diocletian population to complain ... "This demarcation between the supposedly pro-government, but otherwise power-dependent church and the responsible state is unsurpassable. When Bismarck refused to be harnessed to the Roman chariot and warlike against Italy Taking reprisals in favor of the Pope was practically a state of war with Germany for Rome given. The attempt of the ultramontanes to rebel Bavaria by whipping up pseudo-illusory instincts Bringing against the Reich failed because of Bavarian loyalty to the state. Here even an admirably strong one was bought German front, which got its support once from King Ludwig II, but then also mainly from the Bavarian Minister of Culture von Lutz had. Munich, once called the

"German Rorn" by the Jesuits, became a meeting point Catholics loyal to the state. Döllinger was appointed to the university there as rector and did everything at all to prevent ultramontane advance. But it goes without saying that in Catholic Bavaria, incited by Rome, formed an anti-subversive fronde that gave the Bavarian government much trouble. The tumult of the ultramontanes in the whole empire and especially in Prussia increased from day to day, and in the same way the tone that Rome was adopting became more arrogant. So Prussia saw itself compelled on July 8, 1871 to abolish the Catholic department in the Ministry of Culture in order to at least prevent that from within the government the burglaries degenerated into acts of sabotage and espionage. One of Bismarck's main reasons for abolishing the Catholic department was that from here, that is, from an official department Government agency, a lively Catholic agitation in the

Polish-speaking part of the East German population developed. In the Ministry of Culture, a Catholic headquarters with a decidedly Polish attitude had even emerged, who worked purposefully in an anti-German sense and no longer made any effort to camouflage themselves in a denominational way. Bismarck was thinking in terms of state politics when he turned against Catholic propaganda in the East. His basic attitude towards the Polish aspirations for autonomy of his time is instructive. He wrote as early as 1848: "One can want to restore Poland within its borders of 1772 (as the Poles themselves hope, if they too still withholding), give him back all of Posen, West Prussia, Warmia; then Prussia's best tendons become cut through, millions of Germans are surrendered to Polish arbitrariness ... "Lately the agitation had taken such forms that a Polish uprising was to be expected. Bismarck had previously tried everything to change the

cultural and political conditions in the East, he had the bishop v. Ketteler offered the Archdiocese of Poznan in order to be able to exercise state supervision. v. Ketteler was lying nothing to do with pacification in the east, he turned down Bismarck's offer on the grounds that he was the Polish one Language not powerful! The suspicion is that v. Ketteler or another bishop of Rome who was acceptable to the state was not in Poznan at all was desired, because Rome was interested in the preservation of the German-Polish antagonisms, which was particularly evident from this it emerged that the Catholic agitator Schaffranek was pampered by the ultramontanes. Schaffranek, one of the the most fanatical German hater the world has seen traveled around the east and agitated invoking the Heaven and all saints with the greatest success. The swelling of the "Polish" elements in the east was almost attributable solely to his propaganda. Its main argument

was the claim of infusibility German and Polish character. Here Schaffranek turned so particularly to those of Rome today frowned upon racial instincts! And, as the government soon discovered, it was successful! The Catholic department in the Ministry of Culture greatly expanded the positions Schaffranek had won in the east quickly and purposefully through statistics, "minority teachers" and resources. The state had to have its own here Pay gravedigger!

For reasons of loyalty, the evangelical department was officially dissolved and both departments in one the new "Department for Spiritual Affairs". Bismarck expressly writes in Volume II of the Memoirs that he was speaking through the Polish, not the Catholic Side of the struggle waged against the state was forced to dissolve. Rome, of course, had nothing more urgent to do than to speak of a suppression of the faith and that To call "Kulturwelt" to fight against

German barbarism. You can see: the words of Rome change, but never the idea that drives the struggle for world domination. Bismarck saw in the head of the previous Catholic department, Krätzig, a private employee of the Radziwillschen Family who believed they were allowed to fish in the murky east. The reasons that caused Bismarck to merge into Krätzig's paid agents met with the opposition of the Radziwills, but could not be refuted either. The situation in the east came to a head when the Bishop of Warmia, where especially the struggle between Germanism and Slavery was fought out, without further ado the Catholic religion teacher Wollmann, who refused to teach the infallibility of the Pope excommunicated and forbade him from teaching. Since the Catholic seminary in Braunsberg was received from state funds and Wollmann was a Prussian civil servant the state vetoed because he had not been asked when he was

deposed. The bishop declared against it, As a Catholic, Wollmann had to adhere to the rules of the church. The state now took the position that Wollmann had not taught anything different from what he had been teaching before July 18, 1870 already taught. The state cannot recognize a later change in Catholic teaching! This example makes it particularly clear which predicaments civil servants and the state find themselves in when two issuing conflicting orders and instructions to authorities. The total claim of the state will always be sabotaged by the church, because the church mostly lives from the dichotomy between state and church especially good! The affair of the religious teacher Wollmann in Braunschweig, which was still harmless in itself - it was all over by now other things happened - was exaggerated by the ultramontanists to an outrageous extent. You just wanted that Struggle! In fact, they wanted to divert the

power struggle that had already broken out in good time to the religious area in order to avoid the Catholic people all the more secure. On September 7, 1871 there was an "media presentation of the Prussian Bishops to the Emperor. After some back and forth, the Prussian Minister of Culture Mühler replied in a letter dated November 25th. 1871 to the Archbishop of Cologne: "... The state is neither obliged nor entitled to consider the adherents of the old doctrine in their relationship to the state. Treat renegades. They have not lost their right to the protection of the state because the church has changed the content of its teaching, and this protection is still granted to them ... "Once again the state has refused to interfere in internal church affairs, but above all it has refrains from being a henchman in punishing Rome's unpleasant Catholics. The agitation that was driven down from the pulpit now assumed such forms, especially in

Bavaria, that the public safety was threatened. Everywhere the incited church people demonstrated against the state, and Rome understood it masterfully to drive the martyr instincts of the Christian parts of the people to the climax. Rome believed it could win if it carried out the war on two fronts in the east and in the south energetically and purposefully would advance. In the West there had not yet been a fight, only passive resistance, but here too could bring the order to attack any day. The unity of the empire was severely threatened, for Rome could drive the masses to revolution.

The so-called later "pulpit paragraph" was prepared and in great danger by the Bavarian government forwarded. On November 16, 1871, the amendment was submitted to the plenary session of the Federal Council.

Bismarck supported naturally the advance of Bavaria. The bill read as follows: "After Section 130 of the Criminal Code for the German

Reich, the following new Section 130 a is set: "A clergyman or other religious servant who in the exercise or at the instigation of the exercise of his profession publicly a crowd or which place in a church or other place designated for religious gatherings several affairs of the state in such a way as to disturb the public peace The subject of a proclamation or discussion is punishable by up to 2 years in prison. "On November 28, 1871, this pulpit paragraph was approved by the Reichstag with the addition of "or fortress" by a large majority accepted. Significantly, the Catholic ruled Saxony and the two Lutheran Mecklenburg were against Paragraphs. Rome ran a storm against the pulpit paragraph, which, as everyone can see, is exclusively an act of defense by the state against denominational encroachments. Voices began to stir in the Protestant Church too spoke of "the suppression of freedom"

and did not want to see that denominations were in the field of Can limit pastoral care! There was a general desire for martyrdom in the Catholic clergy. Unfortunately, Bismarck found v. Mühler did not get the assistance he wanted. This had the reason for this is that Mühler had to show consideration for his Catholic wife! Mühler was already against the abolition of the Catholic department resisted and played a game that was not always transparent. Bismarck says in the 2nd volume of his memoirs: "Indeed, Mühler fell over Krätzig and Polonism, despite the support that he and his wife received Had women's connections at the hole. "These ladies' associations, which intrigued against Bismarck with Kaiser Wilhelm I, gave the Chancellor his life made difficult through it. Proof of how skillfully Rome can attack and how it was before does not shy away from any means! Incidentally, to this day, the ultramontane circles naturally deny that

any Ladies connections against Bismarck at court! It is even too embarrassing when one "religious" party such methods can be demonstrated. On January 17th, Mühler was finally at his request Dismissed from his service as minister of education and by the much more energetic and reliable Adalbert Falk replaced. The final impetus for the elimination of Mühler was the draft of the new School Supervision Act. Here Mühler failed completely. On January 30, 1872, two keynote speeches were given in the Reichstag, one of which was a new one Culture Minister Falk, the other von Bismarck. It is interesting to have a glimpse into the thoroughly posh way of thinking To do falks, on which the whole hatred of the ultramontanes has piled. Among other things, Falk stated: "... I will let myself be guided by the sentence that the churches and the church communities have their freedom and their keep full movement, I will never get in

your way. But, gentlemen, when the rights of the state are in question and rights that the state must protect against everyone and also against the church communities, but you will see me as a lawyer, I will all completely reject unauthorized speeches ... "Here, too, the warning to peace can be heard over and over again.

It cannot be stressed enough that the state has been attacked and that in this defensive struggle the state was inspired by an almost unforgivable magnanimity. In his speech, Bismarck briefly attacked the alleged religiosity of the Center Party, of all people placed at their head Windthorst, known as the Prussian eater, who had emphatically insisted that he was more convinced Hanoverian and would never forgive the predatory Prussia for having annexed Hanover. At this point, reference should only be made briefly to the separatist activities of certain Hanoverian

circles after the World War. The hatred of Prussia in those agitated circles is the undisputed merit of Roman voles. It was well known Hanover formerly a domain of England, and it was in the spirit of Rome to have this English supervisory authority in Hanover. To use pressure against Prussia-Germany! An English-run Hanover would always be on hand. Been the gurgler of the empire! The hatred of Prussia was so much stoked that Hanoverian Patriots "became Catholics, so that the last of their hatreds too. To take away inhibitions. On February 9, 1872, the School Supervision Act, which was now masterfully developed by Falk, was passed in Reichstag negotiates.

The State in Defense

Reichensperger, the Römbling, called the announcement of the School Supervision Act a storm signal! God knows, the defense measure was not a "storm", it consisted rather in the state of the take away the school supervision from the anti-state church and the hotbed of the Roman rooting, the Jesuit order, wanted to pick up! At the same time, Bismarck was thinking of protecting the Protestant Church by creating a Reich Synod and thought to support richer endowment. Rome screamed! The ultramontanes under the leadership of Windthorst and Reichensperger attacked the Chancellor in an immoderate form. One offered all means to keep the school supervision and thus the influence of Rome on children and parents in hand. That Bismarck and his minister wanted to defend exclusively nationalist points of view with

their new law, it emerges from this that the schools in the eastern provinces, which are threatened by the people, are primarily out of the hands of Rome should be taken. On that memorable February 9, Falk stated, among other things: "... We have the necessity, by the state, in those areas in which the population is German Language does not speak as a mother tongue, to teach the children in that language ... The state wants to get rid of those reasons that are likely to ... cause conflicts ... "Bismarck said: "... The complaint that we have against the spiritual school inspectors in the provinces where Polish was spoken is that they do not allow the 'German language to come into its legal right' but work to that the German language is neglected and not taught; that the teacher whose schoolchildren are progressing in the German language, did not receive favorable censorship from his clergyman ... "Rome has fought at all times for the spiritual school

supervision and has extensive even in the Marxist state. Negotiated concessions on the educational issue. Before a complete shutdown of the Church in all matters of School education is achieved, the danger will not disappear that in the young soul of the child the doubt the validity of the laws of the people and the state is planted. The state youth must be saved from having a supranational power persuade her that nation and state are things of subordinate rank. Especially when it comes to upbringing Rome has so far successfully managed to push wedges into the unity of the people. From the right on In the future it will depend on whether our people can be inoculated with total state thinking or whether Large parts of the people will continue to maintain their reservation against nation and state for "religious" reasons allowed to.

The draft of the School Supervision Act went

through with the changes that the compulsory obligation for clergy School inspectorate and expressly the political community fell under the right to co-supervise the School had to practice. Although Rome had already driven the struggle to very violent forms, Bismarck tried all over again to calm down. He suggested through the German Chargé d'affaires at the Vatican, V. Derenthal, proposed to the German Cardinal Prince Hohenlohe-Schillingsfürst as ambassador to the Holy See. This would have eased the struggle insofar as Hohenlohe would have confidence on the one hand Bismarck's own. On the other hand, as a cardinal, he had voted for infallibility. The Pope would have that can confirm a German cardinal without any objection or have in him an intermediary for the German government, if only he had wanted to! But he wanted the fight in Germany, which in general was a trial

of strength Rome and a threat to the young empire was to continue. Another reason why the Pope rejected Cardinal Hohenlohe is surely to be found in the fact that Hohenlohe was a known enemy of Jesuitism. The Jesuits, however, were fighting against Germany in Rome's best stormtroopers, and the Pope certainly did not want to annoy them! As is well known, Cardinal Hohenlohe was later poisoned by the Jesuits! Rome had shown its true colors again and revealed its will to destroy. On May 14, 1872, heated debates broke out over the Hohenlohe case in the Reichstag. Bismarck shaped his life here well-known German word: "Don't worry, we're not going to Canossa. Neither physically nor mentally!" After this session of the Reichstag, Bismarck went on vacation. During this time of vacation, the Jesuit law was introduced brought in. - It is well known that the Jesuits played the major part in the so-called "Counter Reformation" in Germany had.

They deliberately pushed into every breach they made in the German people and could not discover before. They made use of all the trends of the time, whether they were enlightened or romantic, or idealistic were materialistic to make their "conversions". The attempts of the Jesuits were crowned with all the greater success than the Jesuits used every means of struggle. Reward or punishment was right. The Volkish and Protestant circles in the real sense of the word Germany had long since seen through the aims of the Jesuits and raised their warning again and again. Voice. The Pope's claim to power over the infallibility question, which was raised at Jesuit insistence, had eyes and ears finally opened to the more indifferent circles in Germany, so that throughout the whole of Germany people called for the expulsion of the Jesuits. On May 17th, after the third reading, the draft law was adopted by 181: 93 votes, which the

Jesuit order forbidden for the territory of the German Reich. § 1. The order of the Society of Jesus and the orders and congregations similar to it are dated Territories of the German Reich excluded. The establishment of branches of the same is prohibited. The for Existing branches are within a period to be determined by the Federal Council, but six months must not exceed to dissolve. § 2. Members of the order of the Society of Jesus or of orders related to it or of order-like orders Congregations, if they are foreigners, can be expelled from federal territory; if you are a resident, they can be denied or ordered to stay in certain districts or places. § 3. The orders required to execute and ensure the enforcement of this law are issued by Federal Council issued. As is known, at the instigation of Rome, which, incomprehensibly, was asked by the last German emperor to mediate in World War I was tackled, in 1917 the Jesuit order for Germany was re-admitted. That has

become bitteravenged, because the Jesuits immediately began to resume the Counter-Reformation by all means. In politicsthey soon regained the influence they had in the school and in the settlementOn May 29, 1872, the unruly Catholic field provost Bishop Namszanowski, who served the Old Catholic soldiersThe joint use of the Cologne garrison church St. Pantaleon refused and the order of the Minister of War von Roon for the release of the church not obeyed, deposed. Almost a year later it became the Catholic provost's officecanceled!Rome used this incident to outrageous insults to Bismarck and Germany, which was not in touch with Rome.Attempts were made to incite the Catholic church people to armed insurrection. The Catholics in Germanywere, however, still too much under the overwhelming impression of the founding of the Empire at Versailles for themclosed to have obeyed the Roman request. Only in

Essen did the Jesuit expulsion of blood. In his anger, the Pope let himself be carried away to say that he had let Bismarck know that a triumph will come get involved in a fight against the truth and against the church, the greatest madness, and that one does not know whether the little stone that shattered the foot of the colossus should not soon come loose from the height! Here the Pope speaks openly of the destruction of Germany! And from this premise the triumph of Rome on November 9, 1918 is to be understood! The case of the religion teacher Dr. Wollmann in Braunsberg was now stirred up again. The bishop of Warmia still refused to recognize Wollmann as a member of the Church and to let him teach. The state initially negotiated, but naturally could not reach an agreement with Rome about where the borders were may be drawn between nation and church in practice. After all, the state did the best it could, and withdrew the financial backing

from your Warmian bishopSupport. That gave Rome again grist to speak of the "suppression of the Church". The German bishops, who have now gathered again in Fulda, issued a memorandum in which they stated that it was ultimately the curia and not the state that was decisive for them. The state gave up, -someone with them petty questions of religious instruction in Braunsberg or the input of people like Mallinckrodt, who on Reason of the constitutional document of January 31, 1850, Art. 4, wanted to prove that the abolition of the Jesuit order it is illegal to argue any longer. The House of Representatives went over such. Carryover attempts just on the agenda. In the late summer of 1872 the first drafts of the Bills were created that were brought out in 1873 and gave the state the right to intellectual property Shaping the nation should secure. The mere prospect of any claims by the state in the intellectual and

cultural areas made it Ultrarnontanes were considerably nervous, and they tried to distract the state from its course by creating troubles. It was therefore absolutely necessary, in the interests of the state of affairs, to bring together all state-preserving forces to perform. On January 1, 1873, therefore, the War Minister von Roon took over the management of the entire ministry. Falk remained the executive organ of the government in his function as minister of education. On January 9th, the bills were presented, namely:

1. The draft of a law on the limits of the right to use ecclesiastical penal and disciplinary materials.
2. The draft law on the training and employment of clergy.
3. The draft law on ecclesiastical disciplinary power and the establishment of the royal court for church affairs.
4. At the same time, on behalf of the Minister of Justice, the draft law on leaving the Church.

Here the state developed programmatic ideas which were capable of

increasing the authority of Rome in the most difficult wayshake. Because it was now seriously about the competence of the church in the questions of the public and privateLife. The explanations that Falk made on these drafts also left nothing to be desired in terms of clarityleft.The nervousness in the circles of the Center was now so great that the thought was seriously considered of onestart parliamentary strike and boycott the sessions of parliament. Could only with difficulty

Windthorst told his group colleagues about this beginning, which might have led to the downfall of the center,dissuade.On January 15, 1873, contrary to the proposals of the center, it was decided not to withdraw the bill.On January 30, the bishops issued an address to the emperor asking him to deliberate the lawsto prevent that a devout Catholic could neither recognize nor obey these laws and would not.After this renewed

declaration of war and refusal of obedience on the part of the ultramontanes, the government decided. First of all, the decision was made to amend and supplement Articles 15 and 18 of the Constitution. The final amended constitution was published on April 5, 1873. The new wording of the articles concerned is the following (the new positions are blocked):

Article 15. The Protestant and Roman Catholic Churches, as well as every other religious society, organize and administer their matters independent, but remains subject to state laws and the legally regulated supervision of the state subject. With the same stipulation, every religious society remains in possession and enjoyment of the and charitable purposes designated institutions, foundations and funds.

Article 18. The right of appointment, proposal, election and activity when filling church posts is, as far as it is the state and is not based on the patronage or special legal

titles. This provision does not apply to the employment of clergy in the military or in public institutions. In addition, the law regulates the powers of the state with regard to training, employment and dismissal of clergy and religious servants and determines the limits of ecclesiastical disciplinary power. Rome now incited its messengers and servants to openly attack the state. On February 23, the Archbishop of Posen, Count Ledochowski, issued a circular to the religious teachers ordered his diocese to continue teaching in defiance of government orders. Polish language¹ It was in the interests of Roman propaganda for the state to prohibit the Catholic Church to force religious instruction to then with moral disgust of the German people and the persecution of the Catholic Church to speak. How clearly Bismarck recognized the situation is evident from his well-known speech in the Prussian House of Representatives, which he gave on March 10, 1873. In this speech he

said: "The papacy has always been a political power, that with the greatest determination and with the greatest success has intervened in the world. The goal which the papal power uninterrupted envisioned is the submission of worldly power to spiritual ... The struggle of the priesthood with the kingship, the fight in this case between the Pope and the German Kaiser is to be judged like any other fight: he has alliances, his peace treaties, his breakpoints, his ramparts. He took the same conditions like any other political struggle and there is a shift in the issue that is based on the impression people without judgment are calculated if they are portrayed as if it were a question of oppression of the church. It deals about the defense of the state, about the delimitation of how far the priesthood and how far the kingship should go. And this demarcation must be found in such a way that the state for its part can survive. Because in he has regiment and precedence

over the kingdom of this world. "On April 24th, Bismarck spoke again on the same subject and stated:"... I must have been very convinced that the activity of the Catholic Church, Instead, the party striving for secular priesthood pursued a policy within the Catholic Church which touched the foundations of our state in a way or shaken or threatened that I as Minister could not bear the responsibility for long waiting ... "

On May 1, 1873, the new church laws were adopted by a large majority in the manor house and on May 15 released. they form the beginning of the state's legal defensive struggle. The state fought for law and justice his claim, and since it was a matter of principle, he could not give in. Significantly, also took Protestant circles now decided against Bismarck, as they were entitled to the sovereignty of the states saw "evangelical freedom" threatened. Liberalism had entered into an alliance with the churches around

theTo deny the state's claim to power. And the state had hardly expected anything from the churches that could endanger the confessional status, he had merely pushed back the ecclesiastical arbitrariness in favor of the state authority. It was natural that theThe state had to rebel against the fact that the churches with increased external pressure on their parishioners to act, which were not in the interests of the state, could influence. He therefore restricted the handling of the criminal andDisciplinary violence and, above all, forbade the imposition of the great excommunication, provided that it was namedThe guilty party was announced because then, under this condition, the civil traffic block, that is, theRespect, it entailed. The churches resisted that the medieval punitive power of ban and ostracism now ceaseshould, and that with the lessening of coercion, a lessening of the ecclesiastical influence precisely on thebroad

strata of the population had to enter. They resisted this because they realized that the time was over in the state was a servant of the church and the executor of its justice. The omnipotent state only knows a right that is his own. And he knows that he can only rely on the people if he is one of them unifying and unshakable law. any division of authority must inevitably reduce the lead to state influence. The churches knew this and tried everything to get rid of the public life. The modern state, which is based on the willingness of a united people, and only provides this prerequisite. The possibility of doing politics for him must now be declared as his reservation in the broadest sense of the word. fight to the last the church that rebels against it. The modern age begins with the moment of overcoming the medieval ecclesiastical influence and with the total claim of the state. The Modern Age overcomes the individual that is anchored

in the church and replaces the political, folkish individualCommunity people. All attempts to interrupt this clear and natural development will be, no matter how determined and if done wisely, fail today or tomorrow. To what extent Christianity itself will be overcome with medieval churchism depends on the absolute Christianity, i.e. possibly detached from the Church, about its possibility of existence and Presence should not be spoken of here. Leaving the church was made much easier. With that, the Bismarckian state ceased to be a Christian state. It is idle to ponder whether a Christian form of government ever existed in the world, whether it did or could exist at all, the point is that on the part of the churches always from the Christian state, even if only when the demand was spoken. The Protestant Church deduces from the occasional visit to the Lord's Supper Bismarck still today that Bismarck was a Christian and therefore a

Christian statesman. The fact is, that Bismarck was in favor of the total, that is, Christian indifferent state and thus unchristian in the sense of the Bible State fought. It used to be considered an act of public hostility to leave the church. Bismarck made sure that churchness and loyalty to the state no longer remained the same concept. yes, it documented the indifference that Disinterest of the state in the things of the church. So this step of the state was also taken up on the part of the churches. From the clergy was through the state demands a university degree and the rejection of a "cultural exam". This measure, which in itself is the spiritual elevation of the pastor's position could have served, was also outraged by the churches as unacceptable Unreasonable rejected. Boys' seminars, educational institutions, as well as seminars for priests and preachers came under the supervision of the state, which

from President of the province concerned was exercised. German citizenship was made a condition for the employment of clergymen and teachers. The state also reserved the right to veto positions by clergymen. The demands of the state were all the more justified since Bismarck did not yet think of a separation between state and church, and the state maintained the churches! The "Royal Court of Justice for Church Affairs" made sure that the churches did not deal with unlawful acts. Compulsory measures were taken against their relatives, so that they would not be flogged, fined too high and the ostracism imposed. The law on disciplinary power stipulated, among other things, that only German church authorities should impose penalties. It is likely that removal from your office could only take place after a previous process, etc. That was very important because Rome was still trying, of its own accord, against apostates with the

worst To proceed with penalties. Up until the very recent past people in Rome tried to put those who were unpopular in the dungeons of one to make the modern inquisition disappear. And just a short time ago, Jesuit priests had the courage to go from to speak of the salutary Inquisition and the blessings of the pyre! The state continued to refuse to be the bailiff of the church. He denied having a duty to perform ecclesiastical To have disciplinary decisions. The bishops assembled in Fulda leaned against the authority of the state with the following remarkable statement on: "The church can adhere to the principle of the pagan state that state laws are the ultimate source of all law and the church only possesses the rights which the law and constitution of the state give her, not recognize without denying the deity of Christ and the divinity of his teaching and foundation, without denying Christianity to make themselves dependent

on the arbitrariness of the people. "(Rally of the Fulda Bishops' Conference on May 26, 73) For the sake of the truth it must not be concealed that even among Catholics loyal to the state the hatred of the Roman sentlings and their burrowing work in Germany grew. On June 14th, some sincere German Catholics sent an address to the Kaiser in which they opposed the "Attempt by the extreme party to present itself as the sole representative of Germany's Catholics". The emperor responded to them very cordially in a letter dated July 22, 1873. Of course, this letter from the German Catholics had no influence whatsoever on the Roman agitation. It has been repeated several times later in history that national or patriotic Catholics objected against the fact that their religion was rubbish and party trade. But they always were a few exceptions from the closed block of the Romlings pressed against the wall and silenced. German-thinking Catholics

who resisted ultramontanism became their Catholics in the authenticity of their sentiment - and if one thinks from Rome, rightly - suspicious. On August 7, 1873, the Pope could not help writing to the aged and good-natured Kaiser Wilhelm I. send, in which it says: "All the measures that your Majesty Government has taken for some time are targeting more and more the annihilation of Catholicism. .. On the other hand, I am informed that Your Majesty is the procedure of yours Not approving the government and not approving the harshness of the rules of law against the Catholic religion. If that's true your Majesty will not be convinced that these measures have no other effect than the one to undermine Your Majesty's own throne? I speak with boldness because my banner is truth and I do my duty to tell the truth to everyone, including those who are not Catholics. Because everyone who has received baptism belongs in some respect or

in some way to the Pope. "In a letter dated September 3, the Kaiser replied calmly and gracefully that he and his government were one and as a Protestant he had to refuse to belong to the Pope in any way. Just as calmly and elegantly, the government continued on the path it had chosen. In December 1873 the proceedings against the Archbishop of Poznan, Count Ledochowski, were opened. Despite all warnings and even after the funds were blocked, this Roman priest had not stopped opposing the Ruching Reich and had conjured up the most impossible political conditions in Poznan. The case against the ended with his impeachment and arrest. The Pope responded with an encyclical in which he asked the bishops to persevere in the struggle for the just cause admonished. In good German: he poured oil into the fire in the usual way! The state felt compelled to make the episcopal oath on the constitution

more binding by adding the following:"... To scrupulously observe the laws of the state."The center deputy Reichensperger had the typical Jesuit "courage", the following in the House of RepresentativesSubmit application:"The House would decide to send the state government a declaration that since 1871 disturbed ecclesiastical peace in the country after the serious experiences of the present not by persecution of theRailways that enter the latest legislative and administrative acts relating to church affairsbut only by returning to the principles that have been tried and tested over many yearsis to be achieved. "The motion, which Reichensperger had made purely provocatively, was of course rejected.In the meantime Roon had resigned, and for him Bismarck was again in charge of the State Departmentbeen commissioned.The Catholic action was not weakened in the new elections to the Reichstag on January 10,

1874 with 92 seats merged. Bismarck saw that he couldn't give in in this fight because his opponent was fighting just as purposefully as he was. Next, the draft law on civil marriage was presented. An optional civil has existed since 1860. However, it had hardly achieved any practical significance. In truth, the clergy used it. Marriages lead to unheard-of conscience. Anyone who has ever had the opportunity to view the files on the so-called "mixed marriages" (for example marriages between Evangelicals and Catholics) to read, will deal with. Remember the horror of tragic cases where young people sought death because they were married to the priests refused; he will remember cases in which fiancés of various Christian denominations became Jews, to be able to marry because the churches did not give them permission. It was indescribable. Terror of conscience, were the threats and persecutions carried out by the

churches. Divorced people were allowed as wicked do not marry again. The most terrible family tragedies arose because of educational issues. The Civil marriage bill was more than a push by the state in the direction of its total claim it was an act of humanity towards inhuman, pious zealots, it was an act of redemption for all those who have not received recognition and confirmation of their engagement from the churches and who live in cohabitation had to, exposing themselves to shame and persecution. The law on civil marriage, passed on January 16 Adopted in 1874, these impossibilities ended at one stroke by just proposing legally valid marriage to the registrar as a representative of the state. Birth, marriage and death were now registered in the registry office, so that the churches became officially superfluous. The success was that baptisms and church weddings suddenly decreased. Immediately continued by evangelical and on

the "conservative" side a very strong attack against Bismarck. In the spring of 1874 new drafts were presented to supplement the first May Laws of 1873. First of all, on May 4, 1874, the imperial law was approved, according to the clergy, who despite the prohibition or removal from office performed church acts, banned or assigned to stay in certain places could be. Then came the amendments to the law on the formation of clergy and on the administration of settled Catholic dioceses. On May 9th, the new May laws were passed in the House of Representatives accepted; six days later they were approved again in the mansion. This time, too, the state emphasized again his readiness for peace and declared that these exceptional laws existed only for the duration of the struggle should. Rome was exaggerated in its hatred. Pfaffen had the sad courage to speak of Bismarck as a great dog, which should be eliminated. The murder incitement

against Germany's Chancellor then also resulted in a fanatical one
Römling, Kullmann, on July 13, 1874 in Kissingen, where Bismarck had been for a cure for nine days, the pistol rose to assassinate the German Bismarck as a Christian! The shot hit Bismarck in the right hand. Kullmann explicitly stated that he had Bismarck, Aiesen liberal Scoundrel ", want to kill for religious reasons, and that he hates Bismarck from his pastor Störmann got vaccinated! The Catholic press possessed the vulgarity, this act of their fellow believer Kullmann as "psychological understandable ". So Bismarck was blamed for almost having passed away from such a deplorable devout Catholic be allowed to shoot dead. However, this assassination had one positive result: some harmless people in Germany learned to see how far Rome in its hatred lets it go! The ultramontanes were quick to declare the Kullmann to be abnormal when this

assassination affair was one aroused considerable hostility towards Rome in Germany. But in his speech of December 4, 1874, Bismarck called to Windthorst: "But you may break away from this murderer as you wish, he clings to your skirt tails. He names you his faction!" On December 5th, diplomatic relations between Germany and the Vatican were finally broken off. Rome. Bismarck reveals in public the monstrous aims of Rome, which, blinded by its power madness, Do not shrink from anything that it starts wars in order to profit from genocide. Rome was silent or made meaningless evasions. Bismarck showed that Rome had something in common with the French. When the war broke out, it made a deal against Germany that Rome, in its diabolical hatred of the North, was each other human, let alone religious trait! Rome shrugged its shoulders! On January 5, 1875, the Bishop of Paderborn, Dr. Martin, appalled

by the state at his office. In the judgment against him it says: "... Since the laws of May 11th, 12th and 13th, 1873 came into effect, the bishop has continued through public proclamations, solemn addresses and other events the delusion of a religious and To feed church persecution and, with all the weight of his mighty influence, the Catholics of his diocese to provoke dangerously and successfully to the utmost resistance to state authority and the law strives..." The Prince-Bishop of Wroclaw, Dr. Forester, was removed from office. The well-known martyr psychosis spread, and Rome kept stirring up turmoil. On February 5, 1875, the Pope issued an encyclical to the archbishops and bishops in Prussia, in which he incited resistance to church laws and threatened all clergy loyal to the state with excommunication! In March 1875, the government introduced a bill that the state could suspend benefits if the Roman Catholic Church violated state law. It was

natural for the state to take this conclusion and use the opportunity to separate. Rome responded with a demonstration: it appointed the deposed Bishop of Poznan-Gnesen cardinal! On April 2, the bishops of the Fulda Bishops' Conference issued an immediate presentation against the bill. You resisted the attempt to withdraw state funds from them. On April 17, the bill on the suspension of state benefits to the Catholic Church was adopted²⁶⁴: 88 votes passed.

In a bill of April 16, 1875, an amendment to the constitution of January 31, 1850 in one Bill presented and approved after several consultations. The constitutional amendment read as follows "... Articles 15, 16 and 18 of the constitutional document of January 31, 1850 are repealed. The legal order of Protestant and Catholic Church as well as the other religious societies in the state is regulated according to the Laws of the state. "With this advance the state broke a

prerogative of the churches, a prerogative of the hierarchy, and demanded that it be applied to all institutions and associations under public law would be set the same standards. Because of their numerousUntil now, the churches had understood how to remain outside the legal rights of the state and had special rightsthus to be inviolable in almost all cases with reference to the special rights. At all times the churches have been intheir struggles * for a concordat for this privilege. Bismarck had never thought of exterminating the Christian religion. He knew that nothing the churchesso far has strengthened as actual or alleged persecution, and that the martyr instincts the mostserious because they are the most vain! So it was not important to him to force the Catholic population out of the clutches of Rome overnighttear. He knew very well that the nationalistic and ideological liberation of Germany was reserved for a later timehad to

stay. As a statesman, Bismarck was primarily concerned with the encroachments of a foreign power into the to reject due barriers and to show Rome that a belligerent Pope could not go unpunished to the nation may sneer. Bismarck saw that the intrigues pursued by Rome were strong enough to drive wedges into the government and isolate him almost entirely. Bismarck would have needed a Protestantism that was at least purposeful in Germany. Support and the indispensable support for an attack. But the Evangelical Church did not know the unconditional and unwavering will to the kingdom, but was for the most part embittered about being in battle around the sovereignty of the state also their "rights" were touched. Germany at the time of Bismarck was not revolutionary enough to see and know that all struggles in and there are ultimately intellectual struggles over the state that require everyone to be ready to

make a decision. The bourgeois individualistic epoch simply did not want it to be true that Rome is a spiritual power with which it is at peace to live means to place oneself under their rule! Bismarck had to realize that in the long run he was powerless against the ignorance of his time. To the nation For his own sake he could not and should not fall over the Kulturkampf. The gradually appearing symptom of fatigue in battle is not Bismarck's fault, but his bourgeois, non-warlike environment, which is unsuitable for political struggle. The bourgeoisie, who quickly became rich and fed up with the war they won and the founding of an empire, had for the long mental struggle simply no longer interested and therefore no more time. One wanted to earn in peace! These German tragedy has unfortunately been repeated many times in history, and it seems to be German fate that only in times of poverty and humiliation ideas are born and championed.

Spoke on April 16, 1875 Bismarck the memorable words: "As history shows us bellicose popes and peaceful, fencing and spiritual ones, I hope it will Once again it will soon be the turn of a peace-loving Pope who is not merely the product of choice wants to elevate the Italian clergy to world domination, but who are ready to let other people live too of their kind, and with whom peace will be made. That is where my hope is, and then I hope again to find an Antonelli who is insightful enough to make peace with worldly power to meet. "Here Bismarck had to submit to the prevailing view of his time that there can also be a papacy, that does not lay claim to world domination. It cannot be underlined thickly enough that this was not Bismarck's opinion, but that unfortunately the court issued "peace" instructions. That is to say, Bismarck had been given the unmistakable understanding that he would get out of the affair with decency would have

to pull! For Bismarck it was a matter of honor that he did not make peace with the ruling Pope

could. And the court itself had to agree with him. The hope of the early death of this peace-disturbing Pope was all the more justified as the Pope is almost always in the canonical age. Bismarck was Strategist enough to take advantage of the given situation to the best of his ability. The hope of reconciliation with the He was happy to leave the subsequent Pope to the compromise. At the beginning of May 1875, the House of Representatives passed the bill regarding the "Repeal of the Orders and." Congregations "for consultation. The draft was justified by Falk and without changes in the deputies and Mansion accepted. With this, Bismarck once again led a decisive blow against Rome, because they had all over Germany Ultramontane seedlings in the course of their Counter-Reformation knew

how to settle in crucial places and to create strategic points for themselves through their monasteries and religious settlements. Here Bismarck met Rome again at a particularly sensitive point! And so it is not surprising that the bishops apparently gave in. This happened when the property management law was being negotiated in the Catholic Church, a law after the Catholic parishes have a right to asset management in the form of parish councils and commissions were granted. It was here that the bishops for the first time went into ecclesiastical laws, submitted to them and promised their support in the implementation of the new regulations. The intention of the clergy was, undisputed and now in public, a church administration under Rome wound up. The bourgeois-harmless circles in Germany did not notice this intention or did not want to notice it and were delighted to see the beginning of the "pacification" of Germany in

this "turning in" of the bishops! Rome was able to skillfully exploit this mood of the bourgeoisie. Roman circles hyped now a peace counsel and let it be known that it was really only the government and, in the end, Bismarck the peacemaker. Reichensperger even let a pamphlet "Kulturkampf or Peace in State and Church" go to the people. It was only embarrassing to have to notice on closer inspection that all the proposals for mutual understanding were basically nothing else than the demand for the repeal of the May laws and thus for the restoration of the old state, that is after submission of the state to the church! The years 1876 and 1877 brought nothing essentially new to the struggle. The war between the nation and Rome was in passed over an unpleasant and for the nation crippling trench warfare. Rome used this situation extremely adept at digging and undermining. The state did not go one step further. His clout was in large part

through and through clique economyCross-driving paralyzed. Bismarck was very busy preventing a disgraceful retreat.New laws were no longer enacted. At best, they were content with small additions to existing onesRegulations.In order to maintain the necessary discipline, the state had to remove some bishops. So on March 8, 1876, the bishopBrinkmann von Münster, on July 28, 1876 Archbishop Melchers of Cologne and on June 13, 1877, Bishop Blumfrom Limburg.The tactics of the center were after Mallinckrodt's death (May 26, 1874) and after the leadership was taken overA decisive change occurred through Windthorst: one had passed over to passive resistance andhoped to starve the state spiritually and emotionally.With this Rome achieved everything it wanted; for bourgeois Germany was in intellectual and cultural questionsneither active nor passive, but indifferent!At the beginning of 1878 the

expected death of Pius IX occurred. a (on February 7th). He was succeeded on March 3rd of the same year Leo XIII.

The Victory of Catholic Action Over German Indifference

The indifferent circles saw in the death of Pope Pius the prerequisite for the end of the struggle. Rome himself had the greatest interest in changing tactics and pretended to be of goodwill for peace. Mind you, on the quiet assumption that all restrictive state laws are withdrawn! Bismarck had no choice but to also assure his readiness for peace and, for the rest, to try to conform to the tactics of Rome in order to be able to fight at least with similar weapons. Here was Bismarck from the outset inferior to Rome because he stood alone and not remotely over connections and possibilities decreed

how Rome could play them out. Bismarck changed his behavior to the point of being amiable. The liberal circles, which had never understood him, interpreted this as lack of character, a reproach Bismarck was all the more composed because he was concerned not with himself but with the German cause. The change in the composition of the Holy See initially brought an exchange of letters between Berlin and Rome with it. In their addresses, the emperor and the crown prince expressed the hope of an early peace. The center under Windthorst responded skillfully by refraining from all snub by Bismarck and "on." elegant "camouflaged. Rome knew what it wanted; for despite all the external calm, especially recently, there have been quite a number of deserted ones Parishes and vacant bishoprics; the number of so-called state pastors was small and reached far not enough to fill the vacancies. But there, where

there was no consignment from Rome, it was at least to be feared that with a purposeful counter-attack some might turn from Rome and confess to the state. The counter-attack was however neither by the Protestant Church nor by an influential political party. It wasn't long before the first negotiations between Berlin and Rome began. Had in August 1878 Bismarck held a meeting in Kissingen with the Munich Nuncio, Cardinal Marsella. Rome wanted to sign of "reconciliation", that is, as a sign of triumph, first of all the restoration of the legation to reach. Bismarck had to see to it that the Reich got out of these negotiations what could still be gotten out of them. He tried to make the center compliant first. That is why he asked as the price for the restoration of the Legation the approval of the center for the impending socialist law. The center did not respond to this one because it did not want to miss the tremendous chance, the fruits of the dissatisfaction of all circles

that were affected by the Socialist Law. Also the other demand of Bismarck, the retention of the state veto rights with Catholics Appointments, encountered resistance from Rome. So the first attempts at rapprochement had to be considered a failure. A game of cat and mouse began. It was to be seen who would have the greatest stamina. First stepped a change in the person of the papal secretary of state. Franchi, who became a moderate Catholic on March 3, 1878 had taken up his post as State Secretary of the Pope, died in August. His successor Ninad was with many promises made to Germany as a friend of religious peace. That happened again and again. Advance of Rome against the laws of war. However, despite promises and threats, the government kept Ultramontanes stuck to them. Bismarck and his co-workers saw more and more clearly that Rome was not interested in peace per se, but in

victory arrived via Germany. In a speech in the House of Representatives on December 11, 1878, Falk explained to the Sendlingen of Rome: "So you impose a peace on the state government on the basis of unconditional submission. Well, gentlemen, Such a suggestion can be made to an opponent who is prostrate on the ground with his hands on and feet shackled, but not facing an opponent who stands upright and stays upright. "

This speech by Falk, which was an open word from a German man and nothing else, was also used by Protestants Circles rejected as "unwise". You just wanted peace! The Pope, too, now saw the moment to express his love for peace, and thereby if possible to blame the German government for further tensions. In a letter to the former Archbishop of Cologne, Melchers, he expressly stated his wish to be included Germany to have peace. The press immediately reported that the Holy Father

wanted to put an end to all quarrels and was laying Bismarck on the hand out. Behind this, however, was the threatening question of what the German government thought of this generous gesture. Think of the Pope to do! The next period saw primarily direct negotiations between Bismarck and Rome. At the end of March 1879, Bismarck received the center leader Windthorst. On this occasion, questions of the Kulturkampf discussed. A second meeting between these two representatives of each other's exclusive worlds took place on the 16th time in 1879. There was even a brief meeting between the government and Center in questions of economic and customs policy. Bismarck, who was now mainly opposed by the Liberals, quite consciously harnessed the black horses of the Center in front of his car. He was the man who could do that without being unfaithful to his great lines. Center circles began to mutiny against Windthorst

because they feared that Bismarck would do the whole thing. The center would checkmate with a few clever moves. In order to avoid this in any case, the center stiffened on the fact that the May laws in a bow and loop would have to be canceled. Once again the emissaries of Rome used all their influence in their cliques at court, if not for anything Bismarck, at least to get rid of the hated Falk. The emperor himself was drawn into the intrigues and received his Minister Falk more and more ungraciously. Even Bismarck could no longer hold Falk without running the risk of being involved in the fall. In July 1879, Falk was finally overthrown. Rome triumphed! It had proven its power. It was true that it had not won a victory over the German people, not even over the German government, but it did it had cleverly defeated the indifferent German bourgeoisie and the court. The court in particular had been so cleverly led behind the light that it did not notice how it was with his

own hand Signed death warrant. Forty years later, his eyes will have opened. The next events followed in rapid succession. Falk's resignation was the one begun by Rome and by Römelingen so baptized "Kulturkampf" practically ended. Falk's successor, Ober-President von Puttkammer, was a man very agreeable to the center. In his very first speech he emphasized the state's great desire for peace. The Pope responded with a meaningless, but beautiful-sounding breve on February 24, 1880. In the meantime, Bismarck believed in support on the Polish question, which was particularly close to his heart of the center hope to be able to. This hope proved to be a great delusion, and Bismarck had to realize with horror how fanatical Rome was Pursuing a goal and how irreconcilable it is towards the north, which is free of Rome, despite all other assurances.

Since the government has so far neither withdrawn the May laws nor officially

diplomatic relations had been restored, the center began anew to drive a single-minded opposition. Bismarck was now so isolated that he could no longer take up a new fight. The only thing to him What remained to be done was the possibility of preventing a total defeat of the government, or at least that To avoid appearances of weakness in the government and the admission of openness to intrigue at court or to Reduce. As the government's confidante, Prince Reuss conducted preliminary negotiations with Roman Jacobini. Like Bismarck thought about these negotiations is evident from his letter of April 20, 1880 to Reuss: "... The government can easily escape peaceful endeavors, but lets itself through struggle and Forcing threats to hand is how it has abdicated as a government. If it comes to that that the Pope or at least Pronuntius Ew. Your Highness in the face of threatening language benefit for the negotiations seems to be expected, I see

with regret how far removed from any acceptable thought of one *heremodus vivendi* stands ...I never said a syllable, neither to Masella nor to Lacobini, which could have been interpreted as 'that we in a revision resp. Abolition of the May Laws according to the clerical demands. Peace-loving practice, tolerable *modus vivendi* on the basis of mutual compatibility is all I ever do seem understandable ... "With this letter, Bismarck exposed the deceptive maneuvers of Rome, which was already beginning to form the basis of the Negotiations using fabricated promises. Rome was always great in this. It is well known that the entire Roman papal state is on a large-scale fraud which Laurentius Valla discovered. That is why none other than Ulrich von Hutten has the Pope and his State attacked with German and clear words! In May 1880 the negotiations were broken off as inconclusive. For its part, the state now proceeded to compromise. He

drafted "mitigation laws". The first "Mitigation Act" dates from July 14, 1880. It essentially dealt with the question of Resumption of state support to the Catholic Church. In addition, the state pastors should die May take over pastoral care in the orphaned districts. The proposal met with the bitterest resistance of the Center. Rome did not want a compromise, but victory; it did not want to legislate leniency, but to withdraw the May Laws. On June 17, 1881, Puttkammer transferred to the Ministry of the Interior. The Ministry of Culture was from the Undersecretary of State taken over by Goßler. Goßler continued Puttkammer's policy of reconciliation. But he was too an opponent of the repeal of the May laws. On January 16, 1882, a second mitigation law was presented, which essentially deals with the question of deposed bishops, who should be reinstated in their diocese in the event of a pardon. In addition, the culture examination

should be canceled in certain cases. Nonetheless, tensions intensified when Ledochowski began his hate speech at the Vatican. Rome tried to play off its influence on the Polish-speaking East. So it came about that the mitigation laws were neither recognized by Panslavia nor applied by the state. The Emperor now began personally to bring about a relaxation through correspondence with the Pope. On July 11, 1883, the third act of mitigation was published. This was mainly the Royal Court of Justice forecclesiastical matters relating to the transfer of an ecclesiastical office or the appointment of a teacher canceled. The government remained firm only in its refusal to take up the agitator Cardinal Ledochowski again. Bismarck now insisted that the center be excluded from negotiations between the government and the Curia. He made sure that Bishop Kopp from Fulda was appointed to the manor house as a representative of Rome.

The consequence of the elimination of the Parliament and direct negotiation in the manor house was the first "peace law" of May 21, 1886, in which the cultural exams were abolished and the church was given back the right to train its servants on its own. In addition, among other things, the Royal Court of Justice for Church Affairs was finally repealed. The double game played by the Pope came about in the almost comedy-like attitude of the center Expression.

Bismarck needed the approval of the center for a military bill, which was published on November 25, 1886 in Reichstag was negotiated. The center refused to give its consent. The Pope was called and ordered the center to vote for the submission. The center did not carry out the order! When the going got tough, the Pope voted retrospectively to the attitude of the center! The Pope explicitly stated that he was maintaining the center's wishes! And the Pope

knew what else he would use the center for! After much negotiation and fighting, on April 29th, the ban on orders was lifted the forbidden by imperial law (i.e. the Jesuits) published. After the publication of the last "Repeal Act", the status quo ante of 1873 was essentially achieved. Rome had not yet succeeded in achieving the status quo ante in 1871. Also diplomatic relations were up as since been officially resumed. So on May 23, 1887, the Pope was able to publicly declare that the ecclesiastical struggle has been settled! Rome could cheer! Kopp was appointed Prince-Bishop of Breslau. On June 24, 1891, the outstanding funds were paid out for the time of the lock law. So even financially, Rome had not suffered a setback! The indifference of bourgeois and imperial Germany had helped that by irresponsibility and mental indolence had to break off an almost won battle and that this resulted in a setback! To be sure, the state had fought for

civil law and ended the rule of the church over the school, but it had to give up the dearly bought land step by step because the people did not yet have the right representatives, to expand the positions gained. After the elimination of Bismarck, the Catholic advance continued unstoppably. The world war, and especially the post-war period, faced some Germans with the danger of Rome undiminished fierceness of the Kulturkampf. Germany fights for the north free of Rome. It's at the forefront. That is one of his most pressing tasks and his fate. What Bismarck was unable to complete, we youngsters of the nation will take on as an inheritance and afterwards lead strength to a happy ending. Not out of hatred of fellow Catholics, but out of love for our nation, which is not the plaything of supranational powers that are part of Rome. We are not the barbaric attackers of a Roman-Christian culture, but defenders of our German People

who should become and remain German

